An Entertaining, Inſtructive, and Neceſſary

COMPANION

FOR THE

ALMANACKS

Of the YEAR 1789.

Containing an Account of all the

SAINTS DAYS,

AND

HOLIDAYS,

Which originated in the Times of POPERY; and are ſtill retained in our KALENDAR.

WITH A CONCISE

HISTORY OF THE LIVES OF THE SAINTS,

To whoſe Memories thoſe Days have been annually commemorated.

INCLUDING

Singular and Intereſting ANECDOTES, Which gave Riſe to many of them being Canonized.

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INTRODUCTION.

Of the ROMISH SAINTS DAYS *and* HOLIDAYS *in general; with Reaſons why they are retained in our* KALENDAR.

VARIOUS are the reaſons which may be given for theſe Saints Days and Holidays being preſerved in our Almanacks. Some of them are retained on account of our Courts of Juſtice, which uſually make their returns on theſe days, or elſe on the days before or after them, which are called in the writs *Vigil. Feſt*, or *Craſt.* as in *Vigil, Martin*; *Craſt. Martin.* and the like. Others are probably kept in the Kalendar for the ſake of ſuch tradeſmen and others as are accuſtomed to celebrate the memory of their tutelar ſaints: as the Welchmen do of St. David, the Shoemakers of St. Criſpin, &c. And again, churches being in ſeveral places dedicated to ſome or other of theſe ſaints, it has been the uſual cuſtom in ſuch places to have Wakes or Fairs kept on thoſe days; ſo that the people would probably be diſpleaſed if their favourite ſaint's name ſhould be left out of the Kalendar. Beſides, the hiſtories which were written before the Reformation frequently ſpeak of tranſlations happening on ſuch a holy-day, or about ſuch a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another about Martinmas, &c. ſo that were theſe names quite left out of the Kalendar, we might be at a loſs to know when

ſeveral

ſeveral of theſe tranſactions happened. But for this and the foregoing reaſons our ſecond reformers under Queen Elizabeth (though all theſe days had been omitted during the reign of Edward VI. excepting St. George's day, Lammas day, St. Lawrence and St. Clement) thought proper to reſtore the names of them to the Kalendar, though not with a deſign of their being kept holy by the church. This they thought it prudent to probibit on account of the great inconvenience that would ariſe by the obſervation of ſuch a number of holidays to the laborious and inferior claſs of the people.

As therefore theſe holidays are ſtill retained in our Kalendar, and as, no doubt, great numbers of people would wiſh to be informed of the reaſons why they were appointed to be held, as well as to have an account of the reſpective ſaints to whom they are dedicated, we ſhall preſent them with a conciſe hiſtory of each as they are placed in order through the twelve months of the year.

JANUARY.

Jan. 8. LUCIAN, *Confeſſor and Martyr.*

IT is ſaid that Lucian was a diſciple of St. Peter, and that he was ſent by that apoſtle (together with St. Dennis) into France, where he was perſecuted for preaching the Goſpel, and at length ſuffered Martyrdom. Uſebius informs us, that he was a learned preſbyter of Antioch, well verſed in the Hebrew tongue, and that he took a great deal of pains to compare and amend the copies of the Bible. That having long followed the ſacred diſcipline he was brought to the city of the Nicomedians, when the emperor Galenius Maximus was there; and having recited an apology for the Chriſtian religion, (which he had compoſed himſelf) before the governor of the city, he was caſt into priſon; and after undergoing incredible torture, was at length put to death.

Jan. 13. HILARY, *Biſhop and Confeſſor.*

HILARY was biſhop of Poicters in France, and a great defender of the catholic doctrine againſt the Arians; for which he was perſecuted by their party, and baniſhed into Phrygia about the year 356, where after taking great pains to ſupport his doctrine, and undergoing a variety of troubles on the occaſion, he paid the debt of nature about the year 367.

Jan. 18. PRISCA, *a Roman Virgin and Martyr.*

THIS pious lady was converted to chriſtianity at a very early period of life, and was a ſtrong advocate for the religion ſhe profeſſed. Being commanded to offer ſacrifice, and refuſing to obey, ſhe was put to the torture, which ſhe bore with great firmneſs and conſtancy, and was afterwards put to death by order of the emperor Claudius in the year 47.

Jan. 20. FABIAN, *Biſhop and Martyr.*

FABIAN was made biſhop of Rome in the year 239, and ſuffered martyrdom under the emperor Decius in the year 253.

Jan. 21. AGNES, *a Roman Virgin and Martyr.*

THIS young lady (who was no more than fourteen years of age at the time of her martyrdom) was deſcend-

ed from a very noble family, and bore her ſufferings for the cauſe of religion in the tenth general perſecution under the emperor Diocleſian, A. D. 306. She was inhumanly condemned to be debauched in a public ſtew before her execution; but was miraculouſly preſerved by lightning and thunder from heaven. She underwent her perſecution with great conſtancy, and though the executioner hacked and hewed her body in a moſt unmerciful manner with a ſword, yet ſhe never ſhewed the leaſt ſigns of timidity, but continued ſinging hymns till ſhe expired.

It is ſaid that about eight days after her execution her parents going to lament and pray at her tomb, where they continued watching all night, there appeared unto them a viſion of angels, arrayed with glittering and glorious garments; among whom they ſaw their own daughter apparelled after the ſame manner, and a lamb ſtanding by her as white as ſnow (which is the reaſon why the painters repreſent her with a lamb by her ſide.) From this time and circumſtances the Roman ladies went every year on that day to offer and preſent her the two beſt and pureſt white lambs they could procure. Theſe they offered at St. Agnes's altar; and from thence the pope gave orders to have them put into the choiceſt paſture about the city, till the time of ſheep-ſhearing; at which ſeaſon they were clipped and the wool hallowed, whereof a fine white cloth was ſpun and woven, and conſecrated every year by the pope himſelf, for the palls which he uſed to ſend to every archbiſhop; and which, till they had purchaſed at a moſt extravagant price, they could not exerciſe any metropolitan juriſdiction.

Jan. 22. VINCENT, *a Deacon and Martyr.*

VINCENT was born at Huezza, a town in Arragon, and having acquired ſome fame for his learning, was made a deacon of the church in Spain. He was inſtructed in divinity by Valerius, biſhop of Saragoſa; but by reaſon of an impediment in his ſpeech, never took upon him the office of preacher. He ſuffered martyrdom in the Diocleſian perſecution about the year 303, by being laid at full length on burning coals, and roaſted to death.

Feb. 2. the Purification or Candlemas Day. See this Feast well explained in Brand's Edition of Bourne's popular Antiquities p. 220 &c.

FEBRUARY.

Feb. 3. BLASSIUS, *Bishop and Martyr.*

BLASSIUS, or Blaſe, who was biſhop of Sebaſte in Armenia, was put to death in that city by Agricolaus the preſident, under the emperor Diocleſian in the year 289.

Feb. 5. AGATHA, *a Virgin and Martyr.*

AGATHA was a Sicilian by birth, of honourable family, and greatly beloved. Being exceeding beautiful Quintianus, the prætor, or governor of the province, was enamoured of her, and doubted not of accompliſhing his wicked deſigns on her perſon by means of the emperor's edict againſt the Chriſtians. But all his applications proving ineffectual, he cauſed her to be apprehended and brought before him at Catana. Finding herſelf in the hands of perſecutors ſhe prayed moſt fervently to God for courage and ſtrength to defeat their machinations. On her appearance before Quintianus, he gave orders for her being put into the hands of Aphrotiſia, a moſt wicked woman, who, with ſix daughters, all proſtitutes, kept a common ſtew. In this infamous place Agatha remained thirty days, where ſhe received inſults more terrible to her than any tortures that could be inflicted; but placing her confidence in God, doubted not of over-powering the wicked deſigns of her enemies. Quintianus being informed of her conſtancy ordered her to be again brought before him, when, being reſolute in her anſwers, he ordered her to be buffeted and led to priſon. She entered the dreary manſion with great joy, recommending her future conflict to the wiſdom of her maſter. The next day ſhe was again arraigned before her cruel perſecutor, who finding her inflexible, ordered her to be ſtretched on the rack, which torment was increaſed by ſtripes, tearing her ſides with iron hooks, and burning them with torches. Enraged to ſee her ſuffer all this with chearfulneſs, the governor commanded her breaſts to be tortured, and afterwards to be cut off. On this order ſhe thus addreſſed him: "Cruel tyrant, do you not "bluſh to torture this part of my body, you that once "ſucked the breaſts of a woman yourſelf?" Quintianus,

irritated at her perſeverance and reſolution, determined to increaſe her puniſhment, that neither ſalves or food ſhould be allowed her; but the divine phyſician attended her, healed all her wounds, and filled her dungeon with a heavenly light. Four days after this Quintianus, not the leaſt moved at the miraculous cure of her wounds, cauſed her to be rolled naked over live coals mixed with broken potſherds. While ſhe was undergoing this puniſhment ſhe exclaimed, "Lord, my "creator, you have ever protected me from the cradle: "you have taken from me the love of the world and "given me patience to ſuffer: receive now my ſoul." Theſe words were no ſooner expreſſed than ſhe gave up the ghoſt. The dreadful exit of this amiable young woman took place at Catana on the 5th of February, 253, in the reign of the emperor Decius.

Feb. 14. VALENTINE, *Biſhop and Martyr.*

VALENTINE was an antient preſbyter of the church, and had ſtrenuouſly exerted himſelf in defence of the Chriſtian religion. Being delivered into the cuſtody of one Aſterius, he ſo wrought upon his whole family by his daily converſation, that they were all converted, and afterwards ſuffered martyrdom for their religion. He was after this thrown into priſon at Rome, where he remained a year, when he was beheaded by order of the emperor Claudius, about the year 271. He was a man of moſt admirable parts, and ſo diſtinguiſhed for his ſingular love and charity to all mankind, that the cuſtom of *chooſing Valentines* (which are emblems of affection between different parties) upon his feſtival (and which cuſtom is ſtill practiſed) took its riſe from thence.

Cathedra Petri

18 Jan.
22 Feb.

Peter revived the son of the prince of Antioch & converted the city.
They erected a temple in which a high chair was placed
& exalted P. that he might be seen of all — He sat in it 7 years

Durandus Gl.
& more at large in P. de Natal. III 140

Another feast of Cathedra is held in Jan. — mass. of his papal chair
still preserved in P. de Natal. time. See lib. II cap. 95

St. David in "The Kalendar of the New Legend of England" 4to. 1516 fo: 23 is said to have fed upon Bread & Leeks. This may perhaps account for the wearing of Leeks upon St. Davids Day.

See the Life of St. David in "Capgrave Nova Legenda Angliae" in Cressys Church History.

Fuller in his Church History p. 41 speaking of St. David says "He died aged 146 Years on the first of March, still celebrated by the Welsh with wearing of a Leek, perchance to perpetuate the Memory of his Abstinence, whose contented Mind made many a savoury Meal on such Roots of the Earth".

See Baldi Script. illust. Brit. fo. 53. Pitts & Fabricius

Moore's Alm. March 1704 says S. David ordered the Leek to be worn in honour of a great victory obtained by the Britons over the Saxons.

MARCH.

March 1. DAVID, *Archbiſhop of Menevia.*

DAVID (the titular Saint of Wales) was deſcended from the royal family of the antient Britons, being uncle to the great king Arthur, and ſon of Xantus Prince of Wales, by one Melearia a nun. He was a man of great learning and eloquence, and preſerved an incredible auſterity in his life and converſation. He was made biſhop of Caerleon in Wales, which ſee he afterwards removed to Menevia; from him ever ſince called St. David's. He was biſhop 65 years, in the courſe of which he built twelve monaſteries, and died in the year 642, aged (according to Bale, who wrote from the Britiſh hiſtories) 146. He was buried in his own cathedral church, and canonized by Pope Calixtus II. about 500 years after.

March 2. CEDDA, or CHAD, *Biſhop of Litchfield.*

THIS perſon was appointed to the archbiſhopric of York by Egfrid king of Northumberland, during the abſence of Walfride, who went to Paris for conſecration. But on the return of that prelate, he was perſuaded by Theodorus, archbiſhop of Canterbury, to reſign the ſee to him. This he complied with, and, for ſome time, lived a monaſtic life at Leſtingeag; till, by means of Theodorus, he was made biſhop of Litchfield, under Wolfhera, king of Mercia, whom he is ſaid to have converted. He died on the 2d of March, in the year 672.

March 7. PERPETUA, *a Lady of Quality, and Martyr.*

SHE ſuffered martyrdom at Mauritania, by order of the emperor Severus, about the year 205, at which time ſhe gave ſuck to a young child. Tertullian and St. Auſtin ſpeak of her in the moſt honourable terms, the latter of whom informs us, that in his time the day of her martyrdom was appointed to be kept holy.

March 12. GREGORY *the Great, Biſhop of Rome.*

THIS diſtinguiſhed eccleſiaſtic was deſcended from noble parents, and of ſo pious and liberal a diſpoſition, that he gave all his eſtates to the building and maintaining of religious houſes. He was conſecrated biſhop of Rome, or Pope, about the year 590. His memory was annually celebrated in England for the meaſures he took to promote the cauſe of Chriſtianity, by ſending Auſtin the monk, with forty other miſſionaries, to convert the Saxons, which, in a ſhort time, was happily effected. After holding the popedom fourteen years, he died about

about the year 604, leaving behind him many learned books, which are ſtill extant.

March 17. ST. PATRICK, *titular Saint of Ireland.*

ST. PATRICK was born at a village called Bonaven in Scotland, but received his education in Ireland. As he advanced in years he made it his conſtant ſtudy and practice to propagate the Chriſtian religion. In the courſe of which he underwent great perſecution, but by his reſolute perſeverance fruſtrated the deſigns of his moſt malicious enemies. He travelled into Gaul and Italy, and received an apoſtolical benediction from pope Celeſtine about the year 420, and by whom he was afterwards canonized. On his return to Ireland he devoted the whole of his time to the converſion of the Barbarians. He was at length ordained a biſhop, and held ſeveral councils to ſettle the diſcipline of the church which he had planted, fixing his metropolitan ſee at Armagh. He not only converted the whole country by his preaching, but rendered Ireland a moſt flouriſhing garden in the Chriſtian church. After having thus ſpent his time for a courſe of 40 years, he paid the great debt of nature, and was buried at Down in Ulſter. His feſtival was appointed to be held on the 17th of March.

March 18. EDWARD, *King of the Weſt Saxons.*

THIS prince was ſon of king Edgar, who firſt reduced the heptarchy into one kingdom; and after whoſe death, in the year 975, he ſucceeded to the crown at twelve years of age, but did not long enjoy it. In paying a viſit to his mother-in-law at Corſe-Caſtle in Dorſetſhire, he was, by her order, ſtabbed in the back (whilſt he was drinking a cup of wine) to make way for her ſon Etheldred, his half-brother. His favour to the monks made his barbarous murder to be eſteemed a martyrdom, the day of which was appointed to be annually commemorated by Pope Innocent IV. in the year 1245.

March 21. BENEDICT, *an Abbot.*

BENEDICT was born of an honourable family at Noreia, a town in Italy. Being generally given to devotion he ſet up an order of monks, (which bears his name) about the year 529. He was very remarkable for mortifying himſelf; and the monks of his own order relate, that he would often roll himſelf in an heap of briars to check any carnal deſires he found to ariſe in himſelf. He died on the 21ſt of March in the year 542.

APRIL.

April 3. RICHARD, *Biſhop of Chicheſter.*

THIS great man was born of a good family in Worceſterſhire, and received his education at the univerſities of Oxford and Paris. On his arrival at man's eſtate he travelled to Bononia, where, having ſtudied the canon law ſeven years, he became public reader of the ſame. On his return, there being a vacancy in the ſee of Chicheſter, he was choſen biſhop by that chapter: which the king oppoſing (he having nominated another) Richard appealed to Rome, and had his election confirmed by the pope, who alſo conſecrated him at Lyons in the year 1245. He was univerſally reſpected and reverenced for his great learning and diligent preaching, but eſpecially for his integrity of life and converſation. He was canonized about ſeven or eight years after his death by pope Urban IV. in the year 1261.

April 4. AMBROSE, *Biſhop of Milan.*

ST. AMBROSE was born about the year 340, and received his education in the palace of his father, who was Prætorian Præfect of Gaul. After his father's death he went with his mother to Rome, where he ſtudied the laws, practiſed as an advocate, and was made governor of Milan and the neighbouring cities. On the death of Auxentius, biſhop of Milan, there being a great conteſt in the election of a new biſhop, Ambroſe, in a moſt excellent and forcible ſpeech, exhorted them to peace and unanimity; which ſo operated on the minds of the people, that they immediately forgot the competitors whom they were ſo zealous for before, and unanimouſly declared they would have their governor for their biſhop. This Ambroſe endeavoured to avoid, but was at length compelled to yield to the importunities of the people, and accordingly conſecrated; from which time he gave all his money to pious uſes, and ſettled the reverſion of his eſtates upon the church. He governed that ſee with great piety and vigilance for more than 20 years, and died in the year 396, aged 57. Ambroſe was the firſt who converted St. Auguſtin to the Chriſtian faith; and at whoſe baptiſm he is ſaid to have compoſed

poſed that divine hymn, ſo well-known in the church by the name of *Te Deum*.

April 19. ALPHAGE, *Archbiſhop of Canterbury, Martyr.*

ALPHAGE was a native of England, and deſcended from very honourable parents. He led a moſt holy and auſtere life, which he commenced at a very early date. He was firſt made Abbot of Bath, then biſhop of Wincheſter, in the year 984, and, twelve years after, archbiſhop of Canterbury. But in the year 1012 the Danes, being diſappointed of a certain tribute which they claimed as due to them, they fell upon Canterbury, and ſpoiled and burnt both the city and church; nine parts in ten of the people they put to the ſword, and, after ſeven months miſerable impriſonment, ſtoned the good archbiſhop to death at Greenwich. In conſequence of this he was canonized for a ſaint and martyr, and had the 19th of April appointed him as his feſtival.

April 23. ST. GEORGE, *Martyr.*

THIS great patron of the Engliſh nation (and whoſe memory is at this time annually commemorated) was born in Cappadocia, and ſuffered for the ſake of his religion, in the year 290, under the emperor Diocleſian, (in whoſe army he had before been a colonel) being ſuppoſed to have been the perſon who pulled down the edict againſt the Chriſtians which Diocleſian had cauſed to be affixed upon the church doors.

The circumſtance which occaſioned him to be conſidered as the patron of the Engliſh was as follows: When Robert duke of Normandy, ſon to William the Conqueror, was proſecuting his victories againſt the Turks, and laying ſiege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with a numerous army coming down from the hills all in white, with a red croſs in his banner, to reinforce the Chriſtians; which occaſioned the infidels to fly, and the Chriſtians to poſſeſs themſelves of the town. This circumſtance rendered St. George very famous in thoſe times, and cauſed him to be eſteemed not only the patron of the Engliſh nation, but alſo of Chriſtianity. St. George was canonized a long time before this circumſtance occurred, and had a church dedicated to him by the emperor Juſtinian.

Gadbury quotes Aubrey's Gentilism for these Lines

To save a maid S. George the dragon slew,
A pretty tale: if all is told be true.
Wou'd say there are no dragons, & 'tis said
There was no George: pray God there was a Maid.

May. 1. St Philip & St James.

It is said that in antient Martyrologies (and they must be antient indeed, at least before the 10th Century) this Day was stiled the Feast of All Saints, which was Translated to the 1st of May because of the Scarcity of Victuals in the Spring, & Plenty at the Fall of the Leaf. See the Authorities cited by Lestrange in his Alliance of divine Offices p. 148. St James was not the Son of Alpheus or of Zebedee but the Brother of J. Christ. St Philip was the Apostle, not the Evangelist. Vid.

M A Y

May 3. Invention of the Cross.

THIS day is celebrated by the church of Rome, in memory of the *Invention of the Croſs*, which is ſaid to have taken its riſe from the following circumſtance: Helena, mother of Conſtantine the Great, being admoniſhed in a dream to ſearch for the Croſs of Chriſt at Jeruſalem, took a journey thither with that intent: and having employed labourers to dig at Golgotha, after opening the ground very deep (for vaſt heaps of rubbiſh had purpoſely been thrown there by the ſpiteful Jews or Heathens) ſhe found three croſſes, which ſhe concluded were the croſſes of Our Saviour and the two thieves who were crucified with him. But being at a loſs to know which was the croſs of Chriſt, ſhe ordered them all three to be applied to a dead perſon. Two of them (the ſtory informs us) had no effect; but the third raiſed the carcaſe to life, which was an evident ſign to Helena that *that* was the croſs ſhe looked for. As ſoon as this was known every one was for getting a piece of the croſs; inſomuch that, in Paulinus's time, (who being a ſcholar of St. Ambroſe, and biſhop of Nola, flouriſhed about the year 420) there was much more of the reliques of the croſs than there was of the original wood: whereupon that father ſays, "it was miraculouſly increaſed, it very kindly affording wood to mens important deſires, without any loſs of its ſubſtances."

May. 6. St. John the Evangelist.

THIS day was antiently dedicated to the memory of St. John, on account of his miraculous deliverance from the perſecution of the emperor Domitian; to whom, being accuſed as an eminent aſſerter of atheiſm and impiety, and a public ſubverter of the religion of the empire, he was ſent for to Rome, where he was treated with all the cruelty that could be expected from ſo bloody and barbarous a prince. He was immediately put into a cauldron of boiling oil, or rather oil ſet on fire, before the gate called Porta Latina, in the preſence of the ſenate. But his Lord and Maſter, who far raiſed him when on earth above all the apoſtles, ſo ſuccoured him here, that he felt no harm from the moſt violent rage; but, as if he had been only anointed like

the athletæ of old, he came out more vigorous and active than before. The ſame Divine Providence that ſecured the three children in the fiery furnace, bringing the holy man ſafe out of this (one would think) inevitable deſtruction; and ſo vouchſafing him the honour of martyrdom without his enduring the torments.

May 19. DUNSTAN, *Archbiſhop of Canterbury.*

THIS dignified eccleſiaſtic was deſcended from very honourable parents, being related to king Athelſtan. He was well ſkilled in moſt of the liberal arts, and particularly in refining metals and forging them, which being qualifications much above the genius of the age in which he lived, firſt gave him the name of a conjuror, and afterwards the title of Saint. He was a man of the moſt diſtinguiſhed integrity, and never feared to reprove vice in any of the Kings of the Weſt Saxons, of whom he was confeſſor to four ſucceſſively. He was promoted by king Edgar, firſt to the biſhopric of Worceſter, ſoon after to London, and two years after that to Canterbury. This elevated ſituation he enjoyed 27 years, and then died, univerſally lamented, on the 19th of May, in the year 988.

May 26. AUGUSTIN, *firſt Archbiſhop of Canterbury.*

AUGUSTIN was ſent over to England by pope Gregory the Great to convert the Saxons, from whence he acquired the name of *the Apoſtle of the Engliſh.* After being ſome time here, he was made archbiſhop of Canterbury, in the year 596. He held a conteſt with the monks of Bangor about ſubmiſſion to the ſee of Rome, who refuſed any ſubjection but to God, and the biſhop of Caerleon. After enjoying the ſee of Canterbury 14 years he paid the debt of nature on the 26th of May in the year 610.

May 27. VENERABLE BEDE.

THIS perſon was born at Yarrow in Northumberland, in the year 673. Being a monk he ſtudied in his cell, where he ſpent more hours, and to better purpoſe, than the monks in general were accuſtomed to do. From his diſtinguiſhed learning and piety, he obtained the ſurname of *Venerable.* The time of his death is not recorded. He was author of ſeveral learned philoſophical and mathematical tracts; but his moſt valuable piece is his Eccleſiaſtical Hiſtory of the Saxons.

JUNE.

JUNE.

June 1. NICOMEDE, *a Roman prieſt, and Martyr.*

NICOMEDE was ſcholar to St. Peter, and diſcovered to be a Chriſtian by honourably burying one Felicula, a martyr. For this, and his endeavours to promote Chriſtianity, he was moſt cruelly beaten to death with leaden plummets, in the reign of the emperor Domitian.

June 5. BONIFACE, *Biſhop of Mentz, and Martyr.*

BONIFACE was a Saxon preſbyter, and a native of England. He was ſent a miſſionary by Pope Gregory II. into Germany, where he converted ſeveral countries, and from thence got the name of *the Apoſtle of Germany*. He was made biſhop of Mentz in the year 745.

Boniface was one of the moſt conſiderable men of his time (moſt eccleſiaſtical matters going through his hands, as appears by his letters) and was alſo a great friend and admirer of the Venerable Bede. While he was carrying on the great work of Chriſtianity in Friſia, he was inhumanly killed by the barbarous people of that country in the year 755.

June 17. St. ALBAN, *Martyr.*

ST. ALBAN lived about the middle of the third century, and was the firſt Chriſtian martyr in this iſland. He was converted to Chriſtianity by one Amphialus, a prieſt of Caerleon in Wales, who, flying from perſecution into England, was hoſpitably entertained by St. Alban at Verulam in Hertfordſhire, now called from him St. Albans. A ſtrict ſearch being made after Amphialus, and St. Alban finding it impoſſible to conceal him any longer, he dreſſed him in his own clothes, and by that means furniſhed him with the opportunity of making his eſcape. This being ſoon made known expoſed St. Alban to the fury of the Pagans, who ſummoned him to do ſacrifice to their gods; which he refuſing, they firſt miſerably tormented him, and then put him to death. The monks have related ſeveral miracles

ſaid to have been done by St. Alban; but they are ſo abſurd in their nature, that no other people have ever given the leaſt credit to them; nor are they worthy of being recorded.

June 20. *Tranſlation of* EDWARD, *king of the Weſt Saxons.*

EDWARD, king of the Weſt Saxons, being barbarouſly murdered by his mother-in-law, was firſt buried, in a private manner, at Warham; but, about three years after, his remains were conveyed, by duke Alferus, to the miniſter of Shaftſbury, where they were depoſited with great funeral pomp; to the memory of which the 20th of June has been ſince dedicated.

June 29. S. Peter and Paul.

Visitation

This feast was also called the new-found Lady Day. See Pilkington's Burning of S. Pauls. f. 41 b

Swithin is called "Weeping S. Swithin"

JULY.

July 2. VISITATION *of the* BLESSED VIRGIN MARY.

ABOUT the year 1338 there was a great ſchiſm in the church of Rome between two anti-popes, Urban VI. and Clement VII. the firſt choſen by the Italian, the other by the French faction among the Cardinals. On this great diſorders took place; to avert which, for the future, Pope Urban inſtituted a feaſt to the memory of that famous journey which the mother of Our Lord took into the mountains of Judea, to viſit the mother of St. John the Baptiſt; that by this means the interceſſion of the Bleſſed Virgin might be obtained for the removal of thoſe evils. The ſame feſtival was confirmed by the decree of Boniface IX. though it was not univerſally obſerved until the council of Baſil; by decree of which, on July 1, 1441, it was ordered that this holy day, called the *Viſitation of the Bleſſed Virgin Mary*, ſhould be annually celebrated in all Chriſtian churches.

July 4. *Tranſlation of St.* MARTIN, *Biſhop and Confeſſor.*

St. MARTIN was born at Panonia, and for ſome time lived the life of a ſoldier; but being of a devout turn of mind he at length took orders, and was made biſhop of Tours in France. He was very diligent in deſtroying the heathen images and altars which were ſtanding in his time. He died in the year 400, after he had enjoyed the biſhopric 26 years. The French had formerly ſuch an eſteem for his memory, that they carried his helmet with them into their wars, either as an enſign to encourage them to bravery, or elſe as a ſort of charm to procure them victory. His feaſt-day is celebrated on the 11th of November. The 4th of this month is dedicated only to the memory of the tranſlating or removing his body from the place where it was buried to a more noble and magnificent tomb; which was performed by Perpetuus, one of his ſucceſſors in the ſee of Tours.

July 15. SWITHIN, *Biſhop of Wincheſter, tranſlated.*

SWITHIN was firſt a monk, and afterwards a prior, of the convent of Wincheſter. On the death of Helinſtan biſhop of that ſee, he was promoted to ſucceed him in the year 852, and continued in the biſhopric till his death, which happened in the year 863. He would not be buried within the church, as the biſhops then

then generally were, but in the cemetry or church-yard. Many miracles being reported to be done at his grave, there was a chapel built over it, and a solemn translation made of him, which, in popish times, was celebrated on the 15th of July.

July 20. MARGARET, *Virgin and Martyr.*

MARGARET was the daughter of an heathen priest, and born at Antioch. Being exceeding beautiful in her person, Olybius, president of the East under the Romans, fell in love with her, and would have married her; but finding she was a Christian, postponed celebrating the nuptials in hopes he might persuade her to renounce her religion. But all endeavours of this kind proving ineffectual, he first inflicted on her the most unmerciful torments, and then ordered her to be beheaded. Her holy-day is very antient, not only in the Roman, but also in the Greek church. She suffered in the year 278.

July 22. St. MARY MAGDALEN.

BY the first Common-Prayer Book of king Edward VI. the 22d of July was dedicated to the memory of St. Mary Magdalen. In the service for the day, Prov. xxxi. 10. to the end was appointed for the Epistle; and the Gospel was taken out of St. Luke vii. 36. to the end. But it afterwards appearing dubious to our reformers, as it doth still to many learned men, whether the woman mentioned in the Scripture that was appointed for the Gospel, was Mary Magdalen or not, they thought it more proper to discontinue the festival.

July 26. St. ANN.

St. ANN was the mother of the Blessed Virgin Mary, and the wife of Joachim her father. An antient piece of the sacred genealogy set down formerly by Hippolitus the Martyr, is preserved in Nicephorus. "There "were three sisters of Bethlehem, daughters of Mat"than the priest, and Mary his wife, under the reign "of Cleopatra and Casopares king of Persia, before the "reign of Herod, the son of Antipater: the eldest was "Mary, the second was Sobe, the youngest name was "Ann. The eldest being married in Bethlehem, had "for daughter Salome the midwife: Sobe the second "likewise married in Bethlehem, and was the mother "of Elizabeth; last of all the third married in Galilee, "and brought forth Mary the mother of Christ."

Concerning the Festival of St. Peter ad Vincula see the Weekly Pacquet of Advice from Rome Vol. 2. 71 & the Authorities there cited.

See more in Cowel's Dict. V. Gule of August, and in Hearne's gloss. to R. of Gloucest. 679 See Pettingal's dissertation Archæol. II. 60.

Lammas from Hlafmæsse. i.e. Loaf mass, as a feast of thanksgiving for the first fruits of corn. See Hearne's gloss. to R. of Gloucest. 679

Aug. 5. Festum Nivis. See Ribadeneira.

AUGUST.

August 1. LAMMAS DAY.

THOUGH the first of this month is commonly called Lammas Day, yet in the Roman church it is generally known by the name of the "Feast of St. Peter in the fetters," being the day of the commemoration of St. Peter's imprisonment. Eudoxia, the wife of Theodosius the emperor, having made a journey to Jerusalem, was there presented with the fetters which St. Peter was loaded with in prison; which she presented to the pope, who afterwards laid them up in a church built by Theodosius in honour of St. Peter. Eudoxia, in the mean time, having observed that the first of August was celebrated in memory of Augustus Cæsar (who had on that day been saluted Augustus, and had upon that account given occasion to the changing of the name of the month from Sextilis to August) she thought it not reasonable that an holy-day should be kept in memory of a heathen prince, which would better become that of a godly martyr; and therefore obtained a decree of the emperor that this day for the future should be kept holy in remembrance of St. Peter's bonds.—The reason assigned for its being called Lammas Day is, from a notion the Papists had that St. Peter was patron of the Lambs, from Our Saviour's words to him, *feed my Lambs*. On which account they thought the mass of this day very beneficial to make their lambs thrive.

August 6. Transfiguration of Our Lord.

THE festival of Our Lord's Transfiguration in the mount is of very antient date. In the church of Rome, indeed, it is but of late standing, being instituted by pope Calixtus, in the year 1455; but in the Greek church it was observed long before,

August 7. Name of Jesus.

THE 7th of August was formerly dedicated to the memory of Afra, a courtezan of Crete, who being converted to Christianity by Narcissus bishop of Jerusalem, suffered martyrdom, and was commemorated on this day; but how it came afterwards to be dedicated to the *Name of Jesus* we are not informed.

August 10. St. Lawrence, *Archdeacon of Rome.*

St. LAWRENCE was by birth a Spaniard, and treasurer of the church of Rome, being deacon to pope Sixtus

Sixtus about the year 259. When his biſhop was led to death by the ſoldiers of Valerian the emperor, St. Lawrence would not leave him, but followed him to the place of his execution, expoſtulating with him all the way, "O father, where do you go without your ſon? you never were wont to offer ſacrifice without me." The Pagans, diſguſted at him for this conduct, and to gratify their avarice, ſeized upon his perſon, for not delivering up the church treaſury, which they thought was in his cuſtody. He was laid upon a gridiron, and broiled over a fire; at which time he behaved himſelf with ſo much courage and reſolution as to cry out to his tormentors, that "he was rather comforted than tormented." His martyrdom was ſo much eſteemed in after-times, that the empreſs Pulcheria built a temple to his honour, which was either rebuilt or enlarged by Juſtinian. In this temple the gridiron on which he ſuffered was kept.

Auguſt 28. St. Auguſtin, *Biſhop of Hippo.*

St. AUGUSTIN was born at Togaſte, a town in Numidia in Africa, in the year 354. He firſt applied himſelf to the ſtudy of poetry and plays, rhetoric and philoſophy, of which he was profeſſor firſt at Rome, and afterwards at Milan. At the laſt of theſe places St. Ambroſe became acquainted with him, who inſtructed him in divinity, and ſet him right as to ſome wrong notions which he had imbibed. He returned into Africa about the year 388, and three years after was choſen biſhop of Hippo. He was a great and judicious divine, and the moſt voluminous writer of all the fathers. He died in the year 430, aged 77.

Auguſt 29. *Beheading of* St. John Baptist.

ACCORDING to Durandus the 29th of this month was formerly called *Feſtum collectionis S. Johan. Baptiſtæ*, or the feaſt of gathering up St. John the Baptiſt's relics; and afterwards by corruption, *Feſtum decollationis*, the feaſt of his beheading. The occaſion of the honours done to this ſaint are ſaid to have been ſome miraculous cures performed by his relics in the fourth century; for which reaſon Julian the Apoſtate ordered them to be burnt; but ſome of them were privately reſerved. His head was found after this in the time of the emperor Valens, and depoſited as a precious relic in a church at Conſtantinople.

Aug. 15. Assumption. See the article assomption in the dictionnaire universelle. It is strange that, whilst our divines speak, and justly enough, of the assumption as a fable, we should retain this day in our calendar.

Sept. 14.

This festival is called known by the name of the Exaltation of the Cross.

SEPTEMBER.

September 1. GILES, *Abbot and Confessor.*

GILES, or Ægidius, was born at Athens, and came into France in the year 715, having first disposed of his patrimony to charitable uses. Here he led the life of an hermit till he was made abbot of an abbey at Nismes, which the king, who had found him in his cell by chance as he was hunting, and was pleased with his sanctity, built for his sake. He died in the year 795.

September 7. EUNURCHUS, *Bishop of Orleans.*

THIS dignified ecclesiastic was present at the council of Valentia in the year 375. The circumstances which are said to have occasioned his being elected to this are as follow: Being sent by the church of Rome into France on the business of redeeming some captives, at the time when the people of Orleans were in great heat about the election of a bishop, a dove lighted on his head, which he could not, without some difficulty, drive away. The people observing this took it for a sign of his great sanctity, and immediately thought of choosing him bishop; but not being willing to proceed to election till they had some reason to believe that the lighting of the dove was by the immediate direction of Providence, they prayed to God that, if he in his goodness designed him for their bishop, the same dove might light upon him again, which immediately happening after their prayers, he was chosen bishop by the unanimous suffrages of the people. Many miracles are said to have been performed by him, and it is asserted that he foretold his own death, and in a sort of prophetical manner named Arianus for his successor.

September 8. *Nativity of the* BLESSED VIRGIN MARY.

THE eighth of this month is dedicated to the memory of the *Blessed Virgin's Nativity*, a consort of angels having been heard in the air to solemnize that day as her birth-day. On this account the day itself was not only kept holy, but also honoured by pope Innocent IV. with an Octave, A. D. 1244, and by Gregory XI, in the year 1370.

September 14. HOLY CROSS.

THIS festival took its origin about the year 615, from the following circumstances: Cosroes, king of Per-

sia, who was a great enemy to the Christians, having plundered Jerusalem, took from thence a large piece of the cross which Helena had left there. The emperor Heraclius, however, defeating him in battle, recovered the cross, and bringing it to Jerusalem, entered the city not only on foot, but bare-footed, carrying the wood of the cross himself; which honour done to the cross gave rise to this festival.

September 17. LAMBERT, *Bishop and Martyr.*

LAMBERT was bishop of Utrecht in the time of king Pepin I. But reproving the king's grandson for his injudicious and bad conduct, he was, by the contrivance of one of his concubines, barbarously murdered. Being canonized, he at first obtained a commemoration in the calendar; till Robert, bishop of Leeds, in a general chapter of the Cistercian order, procured a solemn feast to his honour in the year 1240.

September 26. ST. CYPRIAN, *Bishop and Martyr.*

ST. CYPRIAN was an African by birth, and descended from a reputable family. He was converted to Christianity by one Cæcilian, a priest, from whom he derived his surname. From his great piety and charity he was elected bishop of Carthage in the year 248. He conducted himself with great prudence in the Decian persecution, persuading the people to constancy and perseverance, which so enraged the heathens, that they made a proclamation for his discovery in the open theatre. He suffered martyrdom in the year 258, under Valerianus and Gallienus.

September 30. ST. JEROME.

ST. JEROME was born at a place called Stridon, in the confines of Pannonia and Dalmatia, and received his education at Rome. He was appointed secretary to pope Damascus, and afterwards baptized. He studied theology with the principal divines of the age in which he lived, and, to perfect his knowledge, learned the Hebrew tongue from one Barraban, a Jew. He spent most of his time in a monastery at Bethlehem, where he translated the Bible. He died in the year 422, in the 80th year of his age.

OCTOBER.

October 1. REMIGIUS, *Bishop of Rhemes.*

REMIGIUS was born at Lauden in France, where he kept himself so close to his studies that he was supposed to have led a monastic life. On the death of Bennadius he was chosen bishop of Rhemes for his extraordinary learning and piety. He converted to Christianity king Clodoveus, and the greater part of his subjects; from whence he is by some esteemed the apostle of France. After holding his bishopric seventy-four years, he paid the debt of nature in the year 535, being at that time 96 years of age.

October 6. FAITH, *Virgin and Martyr.*

THIS young woman was born at Pais de Gavre in France; and employed the whole of her time in propagating Christianity, during which she underwent great persecution. She suffered martyrdom with very cruel torments under the presidentship of Decianus, about the year 290.

October 9. ST. DENYS, *Bishop and Martyr.*

ST. DENYS, or Dionysius, the Areopagite was converted to Christianity by the apostle Paul, as appears from what is recorded in the 17th chapter of the Acts. He was at first one of the judges of the famous court of the Areopagus; but was afterwards made bishop of Athens, where he suffered martyrdom for the sake of the Gospel. He is claimed by the French as their tutelar saint, by reason that, as they say, he was the first that preached the gospel to them. But it is evident that Christianity was not preached in that country till long after his death.

October 13. *Translation of King* EDWARD THE CONFESSOR.

THE 13th of this month is dedicated to the memory of king Edward the Confessor's translation. He was the youngest son of king Ethelred; but all his elder brothers being dead, or fled away, he came to the crown of England in the year 1042. His principal excellency

as a ſovereign was, gathering together a body of all the moſt uſeful laws which had been made by the Saxon and Daniſh kings. The name of Confeſſor is ſuppoſed to have been given him by the pope, for ſettling what was then called Rome-Scot; but has been ſince better known by the name of Peter-Pence. The monks have attributed to him many miracles, but they appear too fabulous to admit of the leaſt attention. His crown, ſtaff, ſpurs, &c. are ſtill made uſe of at the coronation of the Engliſh monks. He died on the 5th of January 106⅔, and was interred in Weſtminſter Abbey. He was married many years, but never cohabited with his queen, from which continence he was, after his death, ranked among the ſaints.

October 17. Ethelbred, *Virgin.*

THIS lady was the daughter of Anna, king of the Eaſt Angles. She was firſt married to one Tonbert, a great lord in Lincolnſhire, and after his death to king Egfrid; with both which huſbands, from her great ſanctity, ſhe remained a virgin. After reſiding at court about twelve years ſhe obtained permiſſion to take up her abode at Coldingham Abby, where ſhe was a nun under Ebba the daughter of king Ethelfrida, who was abbeſs. She afterwards built an abbey at Ely, of which herſelf was abbeſs, and there died and was buried, being recorded to poſterity by the name of St. Audry.

October 25. Crispin, *Martyr.*

CRISPINUS and Criſpianus were brethren, and born at Rome, from whence they travelled to Soiſſons in France, about the year 303, in order to propagate the Chriſtian religion; and that they might not be chargeable to others for their maintenance they exerciſed the trade of Shoemakers. But the governor of the town no ſooner diſcovered them to be Chriſtians than he ordered them both to be beheaded. From this time, and from theſe circumſtances, the Shoe-makers made choice of them as their tutelar ſaints, and have ever ſince commemorated them on the 25th of October.

"The five & twentieth day of October
Not few shoemakers will be sober."

Moore's Vox Stellarum 1704.

Novem.r 1st. All Saints. See p. 1st May.

Gregory the 4th first appropriated this Day to the Celebration of the Feast of All Saints. It was before celebrated on the 29th of May by Boniface the 4th who on the Reign of the Emperor Phocas dedicated the Pantheon to the Virgin Mary & All Saints on this Day. Vide Pol. Vergil de Rer. Invent. p. 403. Edit. 1546.

Nov. 2. On the origin of this day see Langley's abr. of Pol. Vergil, fo. 126. Some say that Pope John XIX affirmed that he heard the groans which the Devils gave when by virtue of the masses & prayers for the dead the souls snatched at them. On this account he commanded that the feast of the souls in Purgatory should be celebrated on the day following the feast of All Saints.

Nov. 5. 1605 Gunpowder Plot. In my coll. of Almanacs for the year 1607 this day is called by the several names of "Papists Conspiracy" — "King's deliverance" — "Conservation of Parliament".
The perpetual celebration of this day by a solemn service & thanksgiving was ordered in the above year 3. Jac. 1 (or perhaps in 1606). The minister to give notice on the preceding Sunday; the act to be read after the service of the day itself. The alteration in the Gospel of the day made in K. Will. reigns noticed by Wheatley.

NOVEMBER.

November 2. ALL SOULS.

THIS day was ſo called, and obſerved in the church of Rome, from the following related circumſtances. A monk having viſited Jeruſalem, on his return home determined to take a view of Mount Etna, which frequently diſcharging both fire and ſmoak, was at that time thought by ſome to be the mouth of hell. Prepoſſeſſed with this notion himſelf, he imagined he heard the devils within complain that many departed ſouls were taken out of their hands by the prayers of the Cluniac monks. On his return home he related theſe circumſtances to his abbot Odils, who thereupon appointed the 2d of November to be annually kept in his monaſtery, and prayers to be ſaid there for all departed ſouls. A ſhort time after this the monks got it to be made a general holiday by the appointment of the pope, till, in ours, and other reformed churches, it was deſervedly abrogated.

November 6. LEONARD, *Confeſſor.*

LEONARD was born at Le Nans in France, bred up to divinity under Remigius biſhop of Rhemes, and afterwards made biſhop of Limoſin. He obtained of king Clodoveus the following privilege: that all priſoners whom he ſhould go to viſit might be ſet free. In conſequence of this, whenever he heard of any perſons being priſoners for the ſake of religion, or any other good cauſe, he ſoon procured their liberty. He died in the year 500, from which time priſoners always implored him as their ſaint.

November 11. ST. MARTIN.

THE account of this ſaint has been already given, and for which we refer the reader to July 4.

November 13. BRITIUS, *Biſhop of Tours.*

BRITIUS, or St. Brice, ſucceeded St. Martin in the biſhopric of Tours. Gregory Turonenſis, who ſucceeded him, relates the following circumſtances. About the year 432, while Brice was biſhop, his laundreſs proving with child, the cenſorious people of the town fathered it upon Brice. After the child was born the cenſures of the people increaſed, and they were ready to ſtone their biſhop. To convince them of their error, Brice ordered the infant to be brought to him, when he

he adjured him, by the Son of the living God, to tell him whose child he was. The child, who was then only thirty days old, replied, "You are not my father." But this did not satisfy the people, who now accused him of sorcery. At length being driven out of the city, he appealed to Rome, and after seven years was restored to his bishopric, which he enjoyed to his death,

November 15. MACHUTUS.

MACHUTUS, otherwise called Maclovius, was bishop of St. Maloes in France, and which place received its name from him. He lived about the year 500, and, if what is related of him may be credited, was famous for many miracles.

November 17. HUGH, *Bishop of Lincoln.*

HUGH was born at Gratianapolis in Burgundy. He was at first a regular canon, and afterwards a Carthusian monk. Being remarkable for his austerity of life, Henry II. king of England made him prior of a Carthusian monastery, which the king himself had erected at Witteham in Somersetshire. He was some time after made bishop of Lincoln, and gained an immortal name not only for his good government of that see, but also new building the cathedral from the foundation. In the year 1200 he fell sick of a quartan ague at Lincoln, where he died on the 17th of November. His remains were conveyed to Lincoln, and happening to arrive there when John, king of England, and William king of Scots, had an interview at that place, the two kings, out of respect to his sanctity, assisted by some of their lords, took him upon their shoulders, and carried him to the cathedral. In the year 1220 he was canonized at Rome; and on the 7th of October 1282 his remains were taken up and placed in a silver shrine. His name was commemorated annually on the 17th of November, the day of his death.

November 20. EDMUND, *King, and Martyr.*

EDMUND was king of the East Angles, and his country being invaded by the Danes who were likely to become conquerors, he offered up himself on condition they would spare his subjects. This, however, they rejected, and having got the king in their power, endeavoured to make him renounce his religion; which he refusing to do, they first beat him with bats, then

scourged

ſcourged him, and afterwards ſhot him to death with arrows. His body was buried in a town where Sigebert, his predeceſſor, had built a church, and where afterwards, in honour of his name, another was built more ſpacious, and the town called from him St. Edmund's Bury, which name it has ever ſince retained.

November 22. CÆCILIA, *Virgin and Martyr.*

CÆCILIA lived in the third century. She was a Roman lady, and refuſing to renounce her religion when required, was thrown into a cauldron of water, and ſcalded to death.

November 23. ST. CLEMENT, *Biſhop of Rome, and Martyr.*

ST. CLEMENT was a Roman by birth, and one of the firſt biſhops of that place; which ſee he held, according to the beſt accounts, from the year 64 to the year 81. During the ſevere perſecutions of this early period, he was, by the heathens, firſt condemned to hew ſtones in the mines, and afterwards, having an ancohr tied about his neck, was thrown into the ſea and drowned.

November 25. CATHARINE, *Virgin and Martyr.*

ST. CATHARINE was a lady of great education, and born at Alexandria. She was converted to Chriſtianity about the year 305, and afterwards profeſſed it with great courage and conſtancy. She openly rebuked the heathens for offering ſacrifice to their idols, and upbraided Maxentius, the emperor, for his cruelty, to his face. She was condemned to ſuffer death in a very unuſual manner, viz. by a wheel ſtuck round with iron ſpikes, or the points of ſwords, being rolled over her body till ſhe expired; which puniſhment ſhe underwent with great conſtancy and reſolution.

DECEMBER.

December 6. NICOLAS, *Biſhop of Mira.*

NICOLAS was born at Patera, a city of Lycia, and was made biſhop of Myra by Conſtantine the Great. He was remarkable for his charity and virtue, of which the following is an inſtance. Being informed that three young women, daughters of a perſon who had come to decay

decay, were driven, from neceſſity, to purſue lewd courſes for a maintenance, he ſecretly conveyed a ſum of money to their father's houſe, by which act of charity he relieved their diſtreſſes and preſerved their virtue. The like acts of public beneficence he continued to practiſe during the remainder of his life, and paid the great debt of nature univerſally revered, and univerſally lamented.

December 8. *Conception of the* BLESSED VIRGIN MARY.

THE feaſt of the Conception of the Virgin Mary was inſtituted by Anſelm, archbiſhop of Canterbury. But the council of Oxford, held in the year 1222, left people at liberty whether they would obſerve it or not. It had before this given riſe to a queſtion warmly ſtated in the Roman church concerning the Virgin Mary's immaculate conception, which was firſt ſtarted by Peter Lombard about the year 1160.

December 12. LUCY, *Virgin and Martyr.*

LUCY was a young lady of Syracuſe, and lived in the beginning of the fourth century. A gentleman of great rank and fortune paid his addreſſes to her, but ſhe preferring a religious ſingle life before marriage, gave all her fortune away to the poor, in order to ſtop his farther applications. Enraged at this the young gentleman accuſed her to Paſchaſius, the heathen judge, for profeſſing chriſtianity, who thereupon ordered her to be ſent to the ſtews; but ſhe ſtruggling with the officers who conducted her, was, after a great deal of barbarous uſage, cruelly murdered.

December 16. O SAPIENTIA.

THE 16th of December is called *O Sapientia* from the beginning of an anthem in the Latin ſervice, which uſed to be ſung in the church (for the honour of Chriſt's advent) from this day till Chriſtmas Eve.

December 31. SILVESTER, *Biſhop of Rome.*

SILVESTER ſucceeded Miltiades in the papacy of Rome in the year 314. He is ſaid to have been the author of ſeveral rites and ceremonies of the Romiſh church, as of Aſylums, Unctions, Palls, Mitres, &c. He died in the year 334.

The Conception & Visitation of the Virgin Mary is a Holiday said to have been first introduced into the Church at the Council of Basil A. D. 1431. Packet of Advice from Rome. 4. 230.

A LIST OF FAIRS *held in the different Counties of* ENGLAND, *on the principal of thoſe Romiſh* SAINTS DAYS *which are ſtill retained in our Kalendar.*

FEBRUARY.

5. *Agatha*—Leighton, Buzzard, Bedfordſhire.
14. *Valentine*—Bedford, Devonſhire; Plymouth, Ditto; Frampton, Glouceſterſhire; Bromley, Kent; Bingham, Nottinghamſhire; Tutbury, Staffordſhire; Headon, Yorkſhire; Slaidburn, Ditto.

MARCH.

1. *St. David*—Duffield, Derbyſhire; Briſtol, Somerſetſhire; Aldborough, Suffolk.
12. *Gregory*—Sudbury, Suffolk; Southbourn, Suſſex.
17. *St. Patrick*—Cobham, Surry.
21. *Benedict*—Fazley, Staffordſhire.

APRIL.

4. *St. Ambroſe*—Beaminſter, Dorſetſhire.
19. *Alphage*—Fenny Stratford, Buckinghamſhire.
23. *St. George*—Hatfield, Hertfordſhire; Hinton St. George, Somerſetſhire; Stanaway, Eſſex; Whitchurch, Hampſhire; Billſdon, Leiceſterſhire; Bewdly, Worceſterſhire.

MAY.

19. *St. Dunſtan*—Stratton, Cornwall; Brentford, Middleſex; Southwick, Suſſex.
26. *St. Auguſtin*—Donnington, Lincolnſhire.

JUNE.

5. *Boniface*—Althorn, Eſſex.
11. *Corpus Chriſti*—Tolleſhunt Darcy, Eſſex; Newnham, Glouceſterſhire; Liphook, Hampſhire; Roſs, Herefordſhire; St. Neot's, Huntingdonſhire; Gaywood, Norfolk; Banbury, Oxfordſhire; Axbridge, Somerſetſhire; Stanton, Suffolk.
17. *St. Alban*—Whitchurch, Hampſhire; St. Alban's, Hertfordſhire; Grimſby, Lincolnſhire; Taunton, Somerſetſhire; Bradfield, Yorkſhire.

JULY.

2. *Viſitation B. V. M.*—Walton, Eſſex; Wickware, Glouceſterſhire; Boughton, Kent.
15. *Swithin*—Dronfield, Derbyſhire—Bentley, Eſſex; Prittlewell, Ditto; Little Hadham, Hertfordſhire; Up-Holland, Lancaſhire; Chiſwick, Middleſex; Newcaſtle, Staffordſhire; Seamore, Yorkſhire.

22. *Magdalen* — Tetbury, Glouceſterſhire; Newton, Hampſhire; Romſey, Huntingdonſhire; Monkton, Kent; Haworth, Yorkſhire; Whitgift, Ditto.

AUGUST.

1. *Lammas Day*—Chimley, Devonſhire; Exeter, Ditto; Brithingſea, Eſſex; Brrookland, Kent; Lidford-Green, Somerſetſhire; North Curry, Ditto; Otley, Yorkſhire; Slaidburn, Ditto.

10. *St. Lawrence*—Aſhburton, Devonſhire; Thoxted, Eſſex: Hawkhurſt, Kent; St. Lawrence, Ditto; Lanſdown, Somerſetſhire; Stradbrook, Suffolk; Hurſtpierpoint, Suſſex; Rye, Ditto; Appleby, Weſtmoreland; Warminſter, Wiltſhire; Alvechurch, Worceſterſhire; Snaith, Yorkſhire.

SEPTEMBER.

1. *Giles*—Dornfield, Derbyſhire; Wimple, Devonſhire; Sidmouth, Ditto; Gollingham, Dorſetſhire; Briſtol, Somerſetſhire; Uttoxeter, Staffordſhire.

14. *Holy Croſs*—Winboorne, Dorſetſhire; Eaſtling, Kent; Edmonton, Middleſex; Congerbury, Somerſetſhire; Frome, Ditto; Pickering, Yorkſhire.

26. *St. Cyprian*—Waltham Abbey, Eſſex; Padiham, Lancaſhire; Clayton, Suſſex; Horſebridge, Ditto; Graſſington, Yorkſhire.

30. *St. Jerome*—Oakingham, Berkſhire; Newchurch, Lancaſhire; Keninghall, Norfolk; Feckenham, Worceſterſhire.

OCTOBER.

6. *Faith*—Gaywood, Norfolk; Blackboys, Suſſex; Amberſby, Wiltſhire; Sherburn, Yorkſhire.

9. *St. Deny's*—Beaminſter, Dorſetſhire.

25. *Criſpin*—Whittleſey, Iſle of Ely, Cambridgſhire; Stockport, Cheſhire; Biſhops Lympton, Devonſhire; Queen Camel, Somerſetſhire.

NOVEMBER.

2. *All Souls*—Buckland, Devonſh. Chard, Somerſetſh.

11. *St. Martin*—Aſhburn, Devonſhire; Lenton, Nottinghamſh. Lunney, Somerſetſh. Wakefield, Yorkſh.

DECEMBER.

6. *Nicholas*—Exeter, Devonſhire; Tockington, Glouceſterſhire; Spalding, Lincolnſhire; Fidford, Ditto; Stoke, Norfolk; Higham Ferrers, Northamptonſhire; Ludlow, Shropſhire.

Septuagesima

Always the 10th Sunday inclusively before Easter & is 70 days before it.

Saunders (Alm.) for 1683

In remembrance of the 70 years Captivity. Woodhouse Prognost. 1619.

Sexagesima & Quinquagesima

60 & 50 days before Easter*. Ibid.

Quinquagesima is called Dominica Bacchanalionum. See before & Esto mihi. It is called Shrove-Sunday

*Others say it is from being the space of 50 days between Easter & Whitf.

After 60 years captivity Cyrus permitted the rebuilding of the Temple. Woodhouse Prognost. 1619

Quadragesima

The 1 Sunday in Lent. See before "Invocavit me" It is 40 days distant from Easter

From Moses fasting 40 days. Woodhouse Prognost. 1619

Lent

From the Tent. Lent i.e. Spring or length the days then beginning to grow long. But see Todd